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778 ancestral spring. Nearby is a place called Mata
773 Ina, which was where women used to wait when other people went to the negri lama for ritual purposes. There are legends about all such places, and about creeks, borderline stones, hills, etc. The assistant says that the old folks know these legends but the young people do not. He didn't know very much himself until he began with me and then he found that there was a book of legends regarding Eri (at first I thought it was about Amahusu). He says that he is much interested now.

342 Most of the houses are small, and are made of
361 the usual cement. Some are thatch or gaba-gaba.
621 I went to a wedding in a house uphill where there was a large dancing place consisting of a dirt floor. The Radja's house is about halfway along the road, but really more to the north side, and across from it is the church. His house is not so impressive as the Radja's in Tulehu, and one can see that this is a much poorer and smaller kampong. There is a cooperative here which has about eighty (of the about one hundred fifty?) families in it. I will ask about this later. The kampong has three wards, well defined locally. On the north is Nahel, in the middle is Westopong, and in the south is Wakang. They are about equal in size. I notice that most of the houses are in the center stretch of road and that the north and south ends of the kampong for long stretches are almost empty. Within the ward inhabitants live in a scattered pattern which is by no means concentrated. The family has sections scattered all over. Each
423 family has its estates, and the kepala kampong
● 217 has a cherished list, registered in about 1900,
613 of the names of the dati (i.e., the founders; and the first one had a Portuguese first name,

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423 613 217 Domingus) and a list of their respective estates by name. Thus evidently the dusun have names too.

614 423 Each soa has a chief known as a kepala soa and each dati also has a kepala dati. There are fourteen dati.

361 The sea is on the west side, Ambon borders the kampong on the north, Seri on the east, and Eri on the south.

778 796 769 783 A visit to the negri lama, it appears, is made once a year, in December. This is known as the tjutji negri feast. This combines ancestor worship and cleansing. In Soya, the mountain kampong of Rehatta, they wear old costumes. This feast lasts for three days. The first day is the tjutji negri itself. The second day the people go to the negri lama and that is known as the tjutji negri lama. The third is called tjutji kerkhof: [cleansing of the cemetery].

621 Within the soa there are many wards, known as wijken. I do not yet have the native name. These are known by local names which apply to neighborhoods.

624 565 554 I went after the classes and organization of officials. I came out with the following:

1. Radja or patih or orang kaya, the chief. Here he is called radja, as usual, but he is really an orang kaya.

2. Tuan tanah, the director of ceremonies. This is still an office. Both 1 and 2 are considered bangsawan tinggi [high noble] and hereditary.

3. Kepala soa. He is considered as bangsawan rendah (lower noble), and the position is hereditary.

4. Kepala dati. Also bangsawan rendah and hereditary.

5. Kapitan. Formerly he was the war leader, the panglima prang. This still exists as an

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624 614 had had the kapitan and malessi posts before. He is doubtful on this.

217 701 624 In the house of the kapitan are kept the old conch shells. This is true also of the old war costumes and weapons and helmets, etc.

624 565 The officers are: radja (of real radja rank), three kepala soa, eleven kepala dati, kapitan, mauëng, malessi, three marinyo (one from each soa), a kepala kewang and assistants varying in number.

623 The saniri is: radja, the three kepala soa, four of the kepala dati, the mauëng, two orang biasa who are elected, and a scribe. Thus there are twelve in all.

115 The name of the assistant is Joseph de Fretes.

I will go to Naku after I return from Ceram.

491 727 466 I took De Fretes as far as Kayuputih, up a terrific road full of stones and very steep. The jeep did it, although it was a struggle. From the top there was a magnificent view. There is plenty of settlement here. The assistant in Amahusu said that the Japanese hewed this road out as there were plenty of them in Soya. They forced the Indonesians to work under the death penalty. The people in the kampongs far off in [482] the hills walk up and down easily carrying loads to and from Ambon.

167 115 I had a talk with Rehatta about Soya. He, incidentally, went to Rabaul with a German captain in 1912, and in those days lots of Ambonese were taken by the Germans to work as clerks, etc. In fact, he says most of such employees in Rabaul were from Ambon. He went to school there, and then went all over New Guinea with Thurnwald. Then he worked for German companies and finally returned to Ambon in 1923. He is the son of the Radja of Soya.

000 Soya is a mountain kampong five kilometers

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A here can speak Indonesian. Very few people here can speak Dutch. I think he said only twenty. He believes, however, that in a few years with the great number of students now learning such things in school there will be many people who will know Dutch. No one here speaks English, but they are teaching it in the Ambon schools.

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There is very little reading done here. I told them about the people in America reading all the time, even in subways. There used to be a traveling library that came here and books could be borrowed for one cent a week. This is no longer true. There also was at one time a library in Ambon. This too is no longer in existence. There are three Malay papers: Masa (Pupella's paper); Sulo Molukken (Moluccan Torch), issued by the government; and a religious paper.

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Ceram: Wednesday, November 9. I left Ambon at 8:30 A.M. on a Government Higgins motorboat B-010. We sailed around the east side of Leitimor and thence between Ambon and Haruku seeing Tulehu on one side and Kailolo on the other. Then we sailed along the north coast of Haruku and Saparua, with Nusalaut in the distance to the south. Thence we swung to the coast of Ceram and into Elpaputi Bay and then to Amahei, a small place of perhaps two thousand inhabitants at the end of a narrow inner bay. The jutting narrow peninsula that separates this bay from Elpaputi Bay is cleared on top and there was an airstrip here which was used by the Japanese. The entire town was razed by the American Air Force in less than one hour. Every house is new. For example, only the stone floor remains of the former large government office. This office is under a large waringin tree, which notably escaped damage.

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212 and understand the meaning of the Kitab rules. These are short and simple.

217 There is no library here now, although dur-
204 ing the prewar period there was a lending
212 library in the school at Waai. One paid fl.
517 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

212 Gani says there is a lot of letter writing.
205 "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

871 There are ten Koran schools. Formerly, as
191 indicated above, there was an Arabic language
563 school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

185 All adults want their children to learn to
563 read and write. This is a change from the old
212 days when the adults were suspicious of the
871 schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

207 The Radja has a radio (it probably doesn't
546 work). There are no movies. However, at the
517 end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

178 New technological changes in the last fifty
489 years in Tulehu include the road, automobile,
205 the motorboat, the telephone in the police post,
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181 their great overestimation of their little is-
186 land. They could easily turn into oppressors of
157 other Indonesians, and the Dutch have trained them well. I also think that their provincialism, which comes out not only in seeing Ambon as the center of things but also in their endless talk of local figures and politics which are really unimportant to anyone outside, is typically Dutch. The Dutch are like Texans and I must admit like many, but not so great a percentage of, Americans who think in small-town terms. I think of the book title about the Holland town (is it Couperus?) "Small Souls." I think that they will have a hard time in Indonesia because they already have a bad reputation as Dutch
[668] lackeys. Gani told me, however, that the report is that at a big meeting in a movie theater here many people carried Republic of Indonesia flags. Things are stirring, and of course PTB is sold out, as the Dutch have agreed that all Indonesia except New Guinea will go with the RIS.

Ambon: I went to Tulehu Sunday but had no
●217 chance to work because the Radja had guests, and
157 I went to lunch and brought them back to [Ambon?]. I met one Dutch woman, Mrs. Krigsman, the wife of an architect in Makassar. She is the head of the libraries in East Indonesia. There is another Ambonese woman starting a library in Ambon again, and there was an Ambonese woman who was working in the post office. The library woman was originally from Tiouw in Saparua although she spent four years in Java and then went to Europe where she studied in Holland and Switzerland. She is fifty-seven, a spinster, and must have been goodlooking in a Caucasian way. She is big too, and thus again like the Saparua type. These Ambonese women who get educated are very domineering. She was disgusted with Ambon on her return, saying that it is dirty, run down, with

[i.e., the Ambonese --Analyst]

157 filthy water closets, loud talk and pride but
217 nothing being done. She repeats this often and
she says that Ambon is like an Indian city,
awful. She is loud about this too. The library
in Ambon died out during the war but is now
starting up again. The Makassar library in Fort
Rotterdam is in a new building and is now well
under way. It is interesting to see the contrast
between the Radja's Mohammedan wife who is quiet
and those Christian women who are so loud and
aggressive. This Christian woman also said that
there are too many soldiers from Ambon and this
should be changed. She speaks English very well,
and the post office woman also speaks English.
[191] I notice with the women, as with Rehatta, that
if they speak English--even though not very well--
they want to show it off, and they insert a few
sentences in English in a Dutch conversation to
me so that others can see that they are speaking
English. And this they do even though I can
speak Dutch better than they can speak English.
622 The Radja[1] seems to hobnob mainly with Christians.
156 This is probably because he speaks Dutch fairly
273 well and finds the Christians more like his own
by no means backward personality. And in addi-
tion, they drink. He certainly must be criticized
by the imeum among others for his drinking, but
he is a strong man and has his negri under full
control. I doubt that he is very much of a Mo-
hammedan anyway.

761 T— Tulehu: I heard a terrible thing today.
Gani told me that his wife died having her third
child on October 7. I wonder if he thinks of
pontianak? It must be agonizing to think that
the dead wife's ghost is dangerous to and feared
622 by others. I wonder if there was any special
handling of the corpse?
668 The Radja came very late today, so I was able

[1] [i.e., of Tulehu--Analyst.]

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584 home with the food.

[583] The family of the groom adds up the money. They take out the cost of the feast and the bride price and the rest goes to the groom. Thus if the total take is fl. 1500.00 and the cost of the feast was fl. 400.00 and the bride price fl. 500.00, the groom would get fl. 600.00. This is a very good way, he says.

On the evening of this day the boy's family come to the bride's house with the bride price. They eat and drink and then go home. Later all mosque officials and in-laws of the girl come to the groom's house and finally, the bride and her family arrive. No guests except the families and men from the mosque are there. No official Mohammedan wedding is held as in Atjeh. The [624] imeum records the wedding privately. This holds [217] for all Mohammedan negri in Ambon.

582 There is no more fam exogamy. He thinks there 614 was once a taboo on clan endogamy. But it went 178 out more than fifty years ago, as one can see from several cases of old folk inmarrying. Now many are endogamous. He thinks it is because the fam became so large that relationship became distant, whereas before the fam was small and the interrelationship of the members was close. This, however, does not explain the Amahusu retention of the taboo. It seems to be more a matter of Mohammedanism. He doesn't know whether the endogamy of the fam is increasing.

582 There is no question as to pela exogamy here [476] because the pela community, Paperu, is Christian. [608] The same holds for Tengah-Tengah and Asilulu. In other words, they can't intermarry anyway because the people in these other communities are Christian. I wish I had a case of a Mohammedan pela negri. I am sure there is no intermarriage. There is not much negri exogamy; ninety to ninety-